HARPHIUS [DE HERP or ERP] (HENRICUS) –1478.

7572. In Latin and English, on paper: written about 1915 at Oxford: 13×8 in., i+8+15 leaves.

A modern transcript by Miss E. G. Parker (from a copy made by Andrew Boorde in the London Charterhouse about 1520 and now MS. Douce 262 in the Bodleian Library) of the 'Directorium quoddam breuissimum mentis in Deum ad consequendam vite perfectionem, fratris Henrici Herpe ordinis minorum de obseruantia', or, as it is termed in the colophon, 'Exercitium amoris vnitiui', a religious mystical treatise in 7 chapters; followed in a second hand by a translation of the same into English. The suggestion made by the Rev. H. O. Coxe and Mr. F. Madan that this 'Directorium brevissimum' is a translation made from the Dutch by Petrus a Blomenenna (*rectius* Blomevenna) is due to its confusion with another of Herp's works, the much longer 'Directorium aureum contemplationum'.

In the Douce MS. 'The dyvyne Cloude of Unknowyng', a devotional treatise in English, occupies the first 132 folios. Then follow three little treatises copied by Andrew Boorde; (1) on fol. 132v, a treatise on repentance, beginning 'When a soll begynyth to fele grace'; (2) on fol. 134, the 'Directorium' (here copied); (3) on fol. 139v, 'The Pystell of privat councell' beginning 'Gostly frende in gode'. On fol. 1 of the MS. is 'Liber domus Salutacionis Matris Dei prope Londinium Ordinis Carthusie'—the Charterhouse; the cataloguer adds 'about A.D. 1500' and says the Boorde MSS. were added about 1520, which would be while he was still in the monastery.

Brother Henry Herp was a Flemish mystic whose works were very popular. The 1474 'Speculum aureum' [printed by Peter Schöffer at Mainz] is a noble volume of sermons. In the 'Theologica mistica D. Hen. Harphii', 1601, p. 567, is a chapter which begins like this little treatise, but it is not the same throughout.

Boorde's restless spirit was "nott able to byd the rugorosyte off your relygyon", as he wrote to the Prior—see his letter in the Life by Furnivall in no. 2084, p. 47; but these three tractates testify to a longing for a mystical union which the burden of the flesh did not permit him to enjoy. Any one wishing an insight into what Sir Thomas Browne calls Christian annihilation should read chapter vi of the 'Directorium', leaf 7 of the translation in this MS. Perhaps in the Fleet prison the broken spirit of the weary and worn traveller found comfort and consolation in the words of Brother Herp—I like to think so!

[W. O.]

7572

i (all)

W. Osler
Oxford.

66, GREAT RUSSELL ST., London, W.C. 1 Removed from 232, High Holborn 41

198 HERP (Henricus) Speculum Fratris Henrici Herp: de preceptis divine legio. Thick sm. 4to, woodcut pasted on title, large and small **gothic letter**, double columns, 52 lines, initials in red and gold rubricated throughout, in a stamped binding of Netherland's calf, over oak boards; the centre panel of upper cover, measuring 4 by 2½ in., represents the "Image of Pity," the figure of our Lord standing in an altar-tomb with His hands crossed before Him, His head surrounded by a cruciferous nimbus. On His right are the reed and sponge and the spear leaning against the ladder, Judas's purse, the pinchers and two pots of spice. A vessel for the vinegar occupies a position on the left, where are also the pillar with a rod of twigs and a triple scourge placed saltire-wise in front of it. Above the left arm of the cross is the cock. A border bearing this legend reads: "O vos omnes qui transitis per viam attendite et videte si est dolor similis sicut dolor meus." This panel is surrounded by a frame, in the corners of which are double-headed eagles, and in other sections roses and fleurs-de-lys. The panel on under cover, measuring 4 by 2½ in., is divided into two sections separated by a lion, a wivern, a gryphen, and a pelican in its piety, the other compartments are stamped with the same animals, the surrounding border is the same as that on upper cover. **£12**

Impressum in Argentina per Joannem Knobloch, 1520

⁂ Upper panel, Weale 388, lower panel, Weale 400. The design of the panel on under cover is similar to one used by Anthony van Gavere of Bruges.

I had this copied thinking
at first it was by Borde himself
It is an interesting statement
of mysticism.

W.O.

S.C. 21836 In Eng. & Latin on parchment: written in the 15th & 16th centt., by W. Tregooz(?) and A. Boorde: 7 3/8 X 5 1/2
iii, + 162 leav.

'The dyvyne Cloude of Unknowyng" a devotional treatise perhaps by Walter Hilton.

"In about 1520 Andrew Boorde added (1) on fol. 132v a treatise on repentance, beg. 'When a soll begynyth to fele grace' (2) on fol. 134 Directorium quoddam brevissimum mentis in Deum - s (which is here copied) It may be the translation from the Dutch made by Petrus a Blomevenna: (3) on fol. 139v 'The Pystell of prevat Councell" also written according to the colophon, by A. Boorde: beg. 'Gostly frende in Gode"

On f. 1 of the MS is Liber domus Salutacionis Matris Dei prope Londinium Ordinis Carthusie - the Charterhouse (about A.D. 1500

+ [MS. Douce 262] 1

(f. 134)

Directorium quoddam breuissimum mentis in deum, ad consequendam vite perfectionem, fratris Henrici Herpe ordinis minorum de obseruantia, viri vtique [vite que (1601 ed.)] deuotionis precipue atque excellentis litterature.

[a Theologica Mistica D. Hen. Harphii. 1601. page 567. no word of Books in this printed copy, which differs somewhat.]

Quicumque post rudes vite actiue decursus post adeptam aliqualem sensualitatis mortificacionem vtique [vitaeque (1601 ed.)] presentis et omnium nonsolum mundanorum sed etiam inutilium occupacionum peruenire voluerit ad internam contemplacionem et vite perfectionem considerare debet duas esse vias in idipsum deducentes Una via est scolastica et communis fere omnibus: set laboriosissima et longa nimis: quorum est ascensus ab exercitacione uirtutum moralium ad charitatem; quorum inquam est contemplacio quasi penitus in parte intellectiua: ut sic inuisibilia dei per ea que sunt intellectu respiciant et ex creaturis creatorem silogisent: Alia vero via mistica est et fere omnibus ignota set facilior. breuior et vberior in qua diuinus dionisius constituit aliarum uirtutum perfectionem vtens in operacione sua via affectiua: que consurget potius per aspiraciones quam per meditaciones; Et huius vie licet multe sint semita: tamen gracia breuitatis ad habendum quoddam breuissimum directorium in hanc viam proficiendi sic faciet.

Capitulum. ij.

(f. 134. b.) In principio debet quis habilitare se ad hoc exercicium exequendum in hunc modum; quod fere per medium annum uel plus uel minus secundum quod se proficere conspexerit; In principio suarum exercitacionum recolliget fasciculum diuini amoris recolligendo omnia uel specialia amoris insignia: que christus

(secundum

secundum
diuinitatem vel humanitatem nobis ostendit ad inflammandum cordis igniculum et precipue recolendum passionem dominicam et hoc quantum ad tria: Secundum beatum bernardum, scilicet quantum ad opus ad habendum compassionem quod est incipientium: Et modum ad excitandum in se veram immitacionem quod est perficientium: quia in modo perficiendi inuenimus speculum omnium uirtutum scilicet abissisalem [sic MS.] humilitatem. incomprehensibilem mansuetudinem. pacientiam autem ultra humanam estimacionem et sic de singulis uirtutibus que potissime claruerunt in illius passione; Tercio inspiciendo scilicet illam eminentissimam charitatem: que coegit illum subire tam horibile genus mortis vnde considerabit ipsam diuinitatem tamquam interno amore omnia illa pro amore generis humani perficientem: et hoc est perfectorum. Et ideo ad perfectionem volens
(*f. 135) in hijs exercitacionibus venire principaliter diriget intencionem et consideracionem ad causam. ut sic inflammetur: secundo ad modum ut ad sequelam incitetur: tercio ad opus ut etiam compaciatur:

Capitulum: iij.

[sic MS.] Uerumtamen in omnibus exercijs* diligenter intendere debet: quod nullum exercium* proprietate frequentet set solicicius aduertere debet in sua introuersione quod in suis exercijs* tractum spiritus sancti iugiter obseruet qui multipharie multisque modis nunc per vnum nunc per aliud spiritum humanum magis inflammat quo valeant omnes vires eius recolligi et in dilectum trahi: et ideo quaqua uersu liberalissima diuina bonitas illum traxerit ad sequendum in exercicijs suis uicibus adaptabit: Quia omne exercitium eius erit ad inflammandum cordis igniculum quod in principio sine premeditacionibus et consideracionibus diuini amoris in primo reflexu cordis ad deum incendi non potest; Sicut videmus in edificijs arcuatis: quod

(primo

primo supponuntur ligna ut sic muri firmitas superedificetur: Cum vero fuerit superedificata tunc subtrahuntur ligna supp[?]-posita: Sic etiam postquam hoc amoris exercicium sic fuerit per tempus aliquod exercitatum tunc tandem sine premissa meditacione quociensc[um]que voluerit in ipso primo reflexu mentis
(*f. 135.b) et affectus in deum immediate inflammabitur * Et hec inflammacio est vnicum instrumentum et radix istius vie insticie. Vnde consurget virgula et stipes arboris de qua crescit arbor tocius perfectionis que dicitur aspiracio ad amorem vnitiuum qua scilicet fidelis anima aspirat flammigeris desiderijs per amorem vniri infinito amori qui est deus et ab eo penitus absorbi Et hec aspiracio vnitiui amoris excitanda est cum maxima violentia spiritus ita quod exinde plerumque extasim et maximam penam sentiat eo quod non dum est habituatum siue habilitatum ad tale exercicium sustinendum: Vnde vix credibile esset quid in co[r]pore nec dum aptificata tunc contingit presertim in hijs qui vigorose hoc exercicium [sic MS.] vnit[iu]i amoris prosecuntur de quibus tamen gracia breuitatis supersedeo.

capitulum iiij: de modo exercitandi amorem.

Preterea ad perueniendum ad consuetudinem exercitandi
(MS. vnitiũ) amorem hunc vnitiuum debet fidelis anima in quouis loco et tempore. ambulando. sedendo. iacendo. etiam commodendo assuescere semper ad dilectum aspiraciones mentales et quandoque etiam vocales emittere: formando ad oraciones debitas quas augustinus iaculatorias vocat utpote dicendo: O amor meus O sola spes mea: O totum refugium meum et omne
(*f. 136) desiderium meum: Ihesu amantissime vtinam * dignus inueniar ut anima mea tuo dulcissimo fruatur amplexu: immo ut tu in ea et ipsa in te vicario amplexu recreetur ut sic eius tepiditas ab immenso tui amoris incendio valentur in-

(calescat

calescat; O anima anime: O vita anime mee te totum desiderium: me tibi totum offero. totum toti. vnum vni. vnicum vnico; O vtinam impleatur in me illud oraculum tuum ad patrem quo dicebas: Pater rogo te ut sint vnum sicut et nos vnum sumus ego in eis et tu in me ut sint

infinita: 1601 ed.] consummati in vnum Et fenita similia: que crebro renoluit anima deuota: Et dicuntur proprie aspiraciones: Et exercitium istud est principale in omni via perficiendi.

Capitulum .V.

Quando se sentit homo cordialiter inflammari et sursum trahi tunc in parte intellectiua imagines vniuerse consite sunt relinquendi quantumque nobiles et vtiles ad inflammandum esse videantur. siue sint diuine largitatis. bonitatis. potencie. sapiencie et cetera: quas mens ipsa viuaciter pertransire contendet amoris igne penitus inflammata donec peruenerit ad intimum silencium. suipsius ubi non est humana operacio: quia ibi solus deus operatur: ita quod se spiritus humanus habet passiue et deus actiue: Et licet tunc diuerse exerci-

(*f. 136. b.) taciones ~~consu[e]te~~ consu[e]te *irruerint: omnes tamen pro tunc rescindere debet et abicere simpliciter dumtaxat et inde. in intima sua progrediens et vltra in deum contendens: Et quoniam extunc spiritus sanctus docet de omnibus his que aguntur inter spiritum diuinum et humanum omitto prosequi; Hoc igitur exerci[ti]um amoris vnitiui a multis occultatum est inicium omnis perfectionis quia per illum amorem omnis temptacio consumitur viciorum; Hinc dicit petrus Rauennus: Tenere milicie et delicate conflictus est: solo amore de omnibus vicijs reportare victoriam; Est etiam amor ille scaturigo omnium virtutum quantum ad eminentissimam perfectionem quia cogit hominem aspirare ad omnimodam diuinam similitudinem in plenissimam mortificacionem omnium viciorum et

(perfect-

perfectissima adepcione omnium uirtutum.

Capitulum vj. de iiij^or ramis vel exerciciis concomitantibus.

Amor unitiuus est arbor felicissima et perfectissima in perfectione viatoris: que quatuor ramis adornari debet id est quatuor exerciciis concommittantibus que sunt; Dare. Exigere. Conformare. Unire. Primo debet dare omnia. quodcumque spiritus diuinus per inspiracionem internam spiritualiter exigere potest et precipue perfectam abnegacionem et elongacionem sensualium vel malarum oblectacionum quibus inuiscatur et
(*f. 137) maculatur inordinatus affectus in multiloquio. vaniloquio. ociositate. vana societate. in cibo et potu et cetera. Ac perfectam mortificacionem naturalium passionum scilicet inepta leticia. inordinata tristicia. in inordinato timore. in vana spe. in mundano honore et sic de alijs; Semper gerens cor super omnem multiplicitatem et occupacionem tamquam stabilitum in deum et elongatum ab omni vicissitudine humanarum rerum; Nulla timens aduersa: nulla affectuans prospera; Ad hoc laborauerunt gentiles philosophi quanto magis christiani: et precipue religiosi et sic secure veniet ad secundum exercicium [ci] quod est exigere; Vnde debet a deo nonsolum omne quod habet: set etiam omne quod est: verumtamen in omni quod egit a deo nunquam debet exigere aliquid ad fruendum set ad utendum; Hoc est nunquam debet quiescere in donis de quantumcumque magnis set tantum debet eas uti ad maiorem perfectionem consequendam; Et ideo quicquid deus dederit: siue seipso semper minus reputabit semper famelicus remanebit; Nam multi quiescentes in adeptis donis uel gracijs a desiderio magis proficiendi refrigescunt: Et ideo securius est ea tantum petere que deducunt ad veram perfectionem scilicet diuinam graciam et super omnia nudam et intentissimam charitatem

(et

et ut diuina liberalitas illuminet intellectum eius ad verissime (*f.137.b.) cognoscendum seipsum id est suam vilitatem ~~ox~~ nichilitatem et etiam deum id est precipue ac potissimum diuinum beneplacitum ad illud exequendum; Porro tercium exercitum conformare: scilicet quod se conetur conformare christi humilitati in omnibus virtutibus que precipue relucent in eius despectissima. dolorosissima et acerbissima passione et precipue immitari eum totis viribus in affectu profundissime humilitatis et vilitatis; Non putet enim quod per exerticia propria ad illas virtutes pertingere possit; Sed eas in principio consurrectionis huius vnitiui amoris ad deo ardentibus affectibus ? expostulet; Quartum est viuere tam plenissime. voluntatem ? suam voluntati diuini sine retractione cordis. quod scilicet cum quadam complacentia mentaliter medullitus etiam omnibus aduersis que contingere possunt in tempore vel eternitate se deo liberaliter offerat ut sic tandem diuinum beneplacitum fiat sibi summum desiderium: siue sint aduersa exteriora ut infirmitates. persecutiones. derisiones. oblocutiones. scandala. et similia; Siue interiora ut subtractiones gracie diuine influencie. siue obnubulaciones mentis et sensium. vel infrigidaciones affectuum. vel etiam temptaciones et similia: Et in hoc tempore magis (*f.138) solicitus erit inueniri dilecto fidelis: certe sciens quod dilectus hec facit: vel permittit ad probandum illius fidelitatem ~~ad~~ et ad ditandum bonis suis et gracijs eam fidelem inuentum: Et ideo tunc maxime cauere debet ne defluat nec querat solacium in vanis et in vtilibus occupacionibus. vel ne ocio torpiat set semper in quantum potest in bonis exercitijs et operibus se teneat: quia licet pro tunc bona opera vel exercitia non sunt sapida tamen magis deo accepta et nobis meritoria si facimus quod in nobis est; Similiter quantum ad eterna se liberaliter conferat diuino beneplacito: etiam si illum ponere vellet

(eternaliter

eternaliter in inferno quantum ad penalitatem . set non quantum ad caritatis et voluntatis separacionem: Et licet hoc difficile videatur quia natura hoc omnino refugit: Per multiplicata tamen desideria et per diuinam graciam affatim super effluentem ad hoc peruenire potest. quod tam prompte et liberaliter se offeret ad sustinendum tocius inferni penalitatem quam ad suscipiendum. eternam gloriam. et gaudium beatorum; Hic est notandum quando sese quis in aliqua virtute adipiscenda. videlicet. in abieccione sui per humilitatem: vel resingnacione sui ad paciendum eternam penalitatem propter diuinum amorem et similia cum se sentit ad illam virtutem ita affectatum: quod sine vlla retracione [+] cordis id est nature sen*sualitatis se liberaliter offerat in illam (* f. 138 b.)
voluntas racionis etiam tempore subtracte gracie: tunc sciat se uirtutem illam diuino munere plenarie assecutum; Si vero voluntas racionis voluntarie se offerat ita tamen quod voluntas naturalis adhuc contradicat. signum est virtutis adhuc minus per flammigeras affectiones excitate; Et ista quatuor pro temporis vicissitudine exitari debent et hoc in hunc modum ut practica detur simplicibus.

De practica predictorum quatuor exerciciorum capitulum vij^mum

Cum primo enim senserit inflammatum cordis igniculum; primo debet superincendere omnem defectibilitatem id est omne vicium. non tamen currendo per singula vicia: set vno fasciculo sumppens omnem suam imperfeccionem. proiciet in illum infinitissimum ignem diuini amoris ut omnia consumantur; Deinde offerat liberaliter omnia quecumque deus ab eo exigere poterit in tempore vel eternitate; Et si in principio sensualitatis contradicat nichilhominus tamen voluntate racionis offerat; Deinde exigat a deo quod est, et quod (debet

habet; Hoc est primo exigat et petat ab eo purissimam illuminacionem mentis ad cognoscendum veraciter semetipsum id est propriam vilitatem et nichilitatem Et etiam ad
(*f. 139) cognoscendum plenissime diuinum beneplacitum ^ ad fideliter illud exequendum; Ad quod se offerat tam per paratum in omnibus sine retraccione cordis sicut vmbra mouetur ad motum interpositi; Nam diuinitas lumen est; Humanitas autem interpositum est; Et voluntas nostra erit vmbra; Ita quod sicut vmbra mouetur ad motum interpositi: sic voluntas nostra mouebitur ad conformitatem vite christi quod est conformare; Et in hac vmbra fructus dulcissimus ipsius spiritus degustatur; Sub vmbra (inquit) illius quem desiderabam sedi et fructus eius dulcis gutturi meo; Et ideo sumopere aspicere debet: ad conformitatem vite ^christi in virtutibus sintillantibus desiderijs, expostulando vt eisdem virtutibus animam suam adornare deus dignetur; Quia virtutes multociens per flammigeras oraciones quam per exercitia conquiruntur; Ex hijs breuiter premissis ac velut in quoddam fasciculum pariter collectis vlterius conscendere debet per amorem vnitiuum in ipsam caritatem increatam que deus est; Vt sicut ibidem anima liquefacta feliciter omnium eorum que fecijt a domino quasi sigillatiuam quadam impressionem recipere mereatur; Et qui se in talibus frequentauerit et hijs perseueranter inheserit impossibile esset quoniam ad vite perfectionem perueniret; Ad laudem domini nostri ihesu christi: cui est honor et gloria in secula seculorum, Amen.

(f. 139.b) Explicit exercitium amoris vnitiui a fratre Henrico Herp. compositum ad vite perfectionem tendentibus perutilimum Directorium. Conscriptumque per Dopnum andream Boorde: per quo exoro in caritatis vinculo: ut preces pro eo ad ihesum fudere curetis.

[MS. Douce 262.
f. 134]

[Translation]

A short guide ~~to~~ to lead the mind toward God, for the attaining perfection of life. ~~By~~ from the observance of Brother Henry Herpe, of the order of the minors ~~Observance~~, a man distinguished for devotion and of excellent learning –

If any one ~~Whoever~~ has left the rough turmoil of active life, has attained to some mortification of the senses, has renounced the affairs of this life, has withdrawn not only from worldly but from all useless occupations, and now desires to engage in inward contemplation and to strive toward the perfect life, such a one should consider that there are two ~~things~~ paths which will lead him toward his goal. The first is the path of the schools, common to nearly all, but of great labour and over-long. Those who follow it rise from the moral virtues to charity; their contemplation is lodged so to speak wholly in the understanding; thus they behold the invisible things of God through intelligible things, and reason out the Creator from his creatures.

There is, however, another ~~long~~ path, the mystic, unknown to well-nigh

all, but easier, shorter, and more fruitful. It was in this path that the divine Dionysius established the perfection of the other virtues, using the method of the feelings in his operations. This path rises by aspirations rather than by meditations. And whereas there are many branches of this path, it will be useful, for the sake of saving time, to have a brief guide to it.

Chapter ii

In the beginning one should prepare oneself for this practice in the following manner, taking half a year, more or less, according to the ~~amount~~ degree of ~~one's~~ progress made. At the beginning of his exercises a man will ~~revive the~~ sum up the ~~volume~~ of divine love, gathering together the proofs of love, all and singular, which Christ has shown to us, both ~~in~~ according to his divinity & ~~in~~ according to his humanity, for the kindling of a fire within the heart, and especially for the bringing to mind of the Lord's passion. This should be in three ways. According to blessed Bernard, one method is that of sympathy — a method for beginners. Another is to ~~rouse~~ spur oneself on towards true imitation — this is for those approaching perfection. For in the process of becoming perfect we find all the virtues

reflected, viz. unfathomable humility, incomprehensible gentleness, patience beyond human computation, and so with the other several virtues which shone forth in His passion. Thirdly, there is the method of contemplating that exalted charity which constrained Him to suffer so horrible a death, ~~from~~ by which the ~~seeker after perfection~~ adept will be brought to regard the divine nature itself as accomplishing all those things by a kind of internal love, from love of the human race. This is for those who are now perfect. And thus he who desires to arrive at perfection in these exercises will direct his attention and his contemplation ~~chiefly~~ firstly to the cause, in order that he may be so kindled; secondly to the manner, that he may be impelled to imitation; thirdly to the work, that he may be even joined in it.

Chapter III.

However in all the exercises the aspirant ~~must~~ must take diligent heed not to employ ? any one exercise with peculiar frequency; but he must keep anxious and assiduous watch in his introspections for the impulsion of the Holy Spirit, who in many and divers modes kindles to greater fire the spirit of man that so all its powers may be united to one end and drawn on toward love. Therefore in whatsoever direction the divine goodness may

~~have~~ most liberally have impelled him, he will adapt the sequence of his exercises to the following of that lead. For all his exercise will be for the ~~[illegible]~~ increasing of that flame which at the beginning cannot be kindled by the ~~first or~~ spontaneous movement of the heart toward God without previous meditation and contemplation of the divine love. So we see in buildings with arches that at first timbers are placed beneath and the wall built solid above; then, when the superstructure is firm, the timbers are withdrawn from below. Similarly, after this exercise of love has been practiced for some time, in the end the heart, without preparatory meditation will kindle toward God at will, immediately, and by the first motion of mind and soul. Now this kindling is the one instrument and root of this path of justice. From it will rise both stock and branch of the whole tree of all perfection, which is called aspiration toward unifying love, by which the soul of the faithful aspires with fiery longing to be united by means of love with the infinite love, which is God, and to be utterly absorbed in it. And this aspiration toward unifying love is to be urged forward with the utmost vehemence of spirit, in such wise that ecstasy is felt and great pain because ~~the~~ the soul is not yet accustomed or qualified to sustain such

exercise. It is hardly believable what things thence arise in a body not yet adapted to this practice, especially in those who vigorously pursue this exercise of unifying love. But for the sake of brevity I pass over these matters.

Chapter ~~III~~ IV

On the mode of practising love.

For the sake of attaining to the custom of practising unifying love, the faithful soul, in whatsoever place and time, walking, sitting, lying, even eating, should become accustomed to send forth mental aspirations ~~tot~~ toward love, and sometimes vocal as well: forming them into the prayers called by Augustine ejaculatory, and saying: "O my love; O sole hope of mine; O my entire refuge and my desire; Most loving Jesus, would that I may be found worthy that my soul should enjoy Thy most sweet embrace; nay, that Thou in it and it in Thee may be refreshed by mutual embracings, that so its ~~may be violently inflamed~~ lukewarmness may be violently inflamed by the fire of Thy immeasurable love; O soul of my soul; O life of my soul; Thou art my ~~only~~ whole desire; I offer my whole self to ~~Thee~~ Thy whole self, one to one, one only to one only: would that in me may be fulfilled Thy

prayer to the Father in which Thou saidst: 'Father, I beseech Thee that they may be one as We are one, I in them and Thou in Me, that they may be joined in one'". And other such prayers without number, which the ~~devout~~ devout soul many times repeats. Rightly they are called aspirations. And this is the first exercise in every path to perfection.

Chapter ~~IV~~ V

When a man feels himself inflamed and drawn upward then all the images lodged in the intellectual part of his nature are to be relinquished ~~however~~ noble they may ~~seem~~ seem and however useful for inflaming the soul, whether they are of the divine bounty, goodness, power, wisdom, and so on; for the mind itself, ~~when~~ when filled to its depths with the fire of love, presses with lively haste on through these on till it arrives at the inner silence. Here there is no operation of the man himself, for God alone works; the human spirit is ~~active~~ passive and God active. And though at such a time divers exercises make their claim upon the soul, yet all are for the moment to be repealed and simply put aside, while the soul

follows its inward monitions & hastens its onward progress toward God. And since ~~from then on~~ thenceforth the Holy Spirit teaches concerning all those things that are transacted between the divine and the human spirit, I forbear to proceed. This exercise, then, of unifying love, which is hidden from many, is the beginning of all perfection, because by that love all temptation to faults is consumed. Hence Peter of Ravenna says: "It is a tender and delicate warfare to gain the victory over all vices by love alone. That love is also a fountain of all virtues up to the highest perfection, since it constrains a man to aspire toward every manner of divine likeness in the fullest mortification of all vices and the most perfect acquisition of all virtues."

Chapter VI

On the four branches, or Companion exercises

Unifying love is ~~the~~ a most fertile and perfect tree in the perfection of the traveller. It should be adorned with four branches, that is to say, four accompanying exercises, and these are: Giving, demanding, conforming, uniting. Firstly, the aspirant must give everything, whatever the Divine Spirit can exact spiritually

by internal inspiration, especially ~~perfect~~ the complete renunciation and putting aside of all sensual and evil delights by which the soul is ensnared and stained: inordinate affections, much speaking, vain speaking, sloth, vain company, the pleasures of eating and drinking, and so on. There must be complete mortification of the natural ~~to~~ passions, namely foolish joy, inordinate sadness, inordinate fear, vain hope, desire for worldly honour, and so forth. The heart must be kept raised above all multiplicity and all occupations, as being established in God and removed from all the changes of human affairs. No adversity may be feared, no prosperity grasped at. To attain this the gentile philosophers laboured: how much more, then, Christians, and, above all, the religious! And so one may pass on confidently to the second exercise, which is Demanding. He must demand from God not only all that he has but all that is. However in all that he does he must never demand from God anything for enjoyment but only for use. That is, he must never rest content with God's gifts, how great soever, but only use them for the attainment of greater perfection. Thus whatever God

may have given him he will always think too little for him, and will always remain hungry. For many, by resting satisfied with the gifts and graces they have received, have the rather cooled from their desire of progress. Therefore it is safer ~~only~~ to ask only those things which lead to true perfection — that is, the divine grace, and above everything naked and intense charity, and that the divine bounty may illuminate the mind ~~for~~ to the most true knowledge of self, that is, of one's own vileness and nothingness, and of God, that is, ~~chiefly and~~ firstly and chiefly the divine pleasure, for the doing of it.

The next is the third exercise: Conforming. That is, a man must endeavour to fashion himself according to the likeness of Christ's humility, in all the virtues which most chiefly shine forth in His most despised, most painful, most bitter passion; and especially to imitate Him with all his strength in the love of deepest humiliation and ~~vileness~~ ignominy.

Let him not think that he can attain to those virtues by his own exercises, but let him ~~them~~ ~~the beginning~~ when that unifying love begins to rise in his breast let him demand them from God ~~A~~ with ardent yearnings.

The fourth is ~~Self~~ Uniting — uniting his will with the divine will without any reserve of the heart. Whatever adversity may happen to him either in time or eternity, he should, with inward and heartfelt acceptance, offer himself generously to God, that so the divine pleasure may become his supreme desire. This he should do whether ~~— and similarly~~ if there be external adversities, as illness, persecution, contempt, reviling, scandal, and so forth, or whether there be internal adversities, such as withdrawal of the influence of divine grace, clouding of the mind & sense, coolness of the affections, ~~&~~ other temptations. At such times he will be anxious chiefly to be found faithful to his Beloved, well knowing that his Beloved is doing these things, or permitting them for the proof of his fidelity and for the enriching him, when found faithful, with His goods and graces. And so at such times he should take especial heed not to fall back and not to seek comfort in vain or in useful occupations, but yet not to sink into sloth but always to assiduous as far as he can in good exercises and works. For though good works and exercises may for the time have lost their savour, yet they are pleasing to God and meritorious in us if we do what

we can. Similarly with regard to things eternal: let him freely yield himself to the divine pleasure, even if it were God's will to place him in Hell eternally — by way of punishment, that is, not by way of separation from the divine will and charity. And though this seems difficult, since nature altogether abhors such a doom, yet by multiplied desires, and by the divine grace poured gradually upon the soul, ~~it is nevertheless becomes possible. Indeed the man~~ a man may nevertheless ~~arrive at this~~ reach a point at which he will ~~promptly and liberally~~ offer himself to undergo all the penalties of Hell as ~~promptly~~ readily and as ~~freely~~ freely as to enter eternal glory and the joys of the ~~blest~~ blest. Here it must be noted that when a man finds himself to have reached a certain point in the acquisition of some virtue, namely in the humble discarding of himself, or in the resign~~ation~~ing ~~of~~ himself to eternal punishment for the sake of the divine love, and ~~so~~ so on — when he feels himself so devoted to that virtue that without any recalcitrance ~~[illegible]~~ of the heart, that is, of the sensual nature, ~~he~~ his rational will can offer ~~himself~~ itself liberally ~~to the will of divine reason~~, even at a time of the withdrawal of grace — then let him know that by the divine bounty he

has attained that virtue in full measure. But if his rational will offers itself voluntarily while the natural will still opposes, it is a sign that the virtue is as yet insufficiently aroused by ardent longings. Thus these four exercises should be practised according to their seasons, and that in the following manner; which is set forth that the simple may have a practical guide.

Chapter VII

On the practice of the four above-mentioned exercises.

As soon as a man feels the fire of the heart kindled he should first lay upon it all his shortcomings, that is, every vice — not, however, ~~see~~ taking his faults one by one, but making one parcel of all his imperfections he will cast it upon that infinite fire of the divine love, that all may be consumed. Then let him offer liberally all things whatsoever that God ~~or~~ may require of him in time or eternity. And if at first the sensual nature rebels let him none the less make the offer with his rational will. Then let him demand of God what He is and what

[MS. Douce 262]

He has. That is, let him first demand and beg from Him the purest illuminations of the mind for the knowing of himself truly, namely, his own vileness and nothingness. And further for the knowing fully the divine pleasure and the doing it faithfully. To this end he should offer himself with no recalcitrance of heart, ~~but~~ as ready in everything as the shadow which moves to the moving of the object which casts it. For the divinity is a light, humanity an object shone upon, our will a shadow. Thus as the shadow moves with the motion of what casts it, so our will must ~~to~~ move in conformity with the life of Christ. And this is conforming. In this shadow the most sweet fruit of the Spirit himself is enjoyed. I sat (says he) beneath the shadow of Him whom I desired, and his fruit was sweet to my taste. And so a man must aspire with all his might toward conformity with the life of Christ in virtues demanding, with flashing desires, that God will deign to adorn his soul with those same virtues. For virtues are acquired much more speedily by flaming prayers than by exercises. From these beginnings, here briefly stated and as it were collected into

[MS. Douce 262]

One bundle, a man may ascend through unifying love to that uncreated charity which is God. So that there the soul, as though melted, may receive a kind of impression, as from a seal, of all those things which it has sought from the Lord. And he shall have been frequent in such practices and shall have cleaved perseveringly to them, it were impossible that ~~he~~ such a man should not arrive at perfection of life. To the praise of our Lord Jesus Christ, to whom is honour and glory for ever and ever, Amen.

Here ends the Exercise of unifying love, by brother Henry Herp. A most useful guide to those striving after perfection of life. Written down by Andrew Boorde, through whom I beseech in the bond of charity that you will pour out your prayers for him to Jesus.

15 (ull.)